**Morning Lesson November 19, 2020 Transcription is made from simultaneous translation which leaves possibility for errors.**

**Excerpts from the sources: “Work with Faith Above Reason”, #25**

**1. Rav’s Introduction**:

I heard how you were speaking now about how to bring contentment to the Creator. We learned that certainly this can be done only if we do this through the friends otherwise you cannot address the Creator. The more we repeat this first in hearing than in speaking and then it becomes an action. Where we come to such a state where we already begin to aim us automatically and this is not a given to turn to the Creator only through the friends. Each time we have new Reshimot, each time new vessels that is shattered is revealed in a higher up layer-by-layer in a higher layer, shatterings are being revealed from the shattering of Adam haRishon there for each time a person feels as if he never did any spiritual work at all and that is in spirituality and that it's already past, has no desire for it, it is written they shall be new in your eyes for each time it is anew. That's why when I want to turn to the Creator I need to remember each time, truly from nothing from zero, that it's possible only through the friends and we need to remind each other of this one will help his friend. This is with the tendency towards the Creator which moves specifically through the friends, where we stabilize our request to the Creator through them as much as we arrange the group and feel that connection between and from the connection between us where and which I am also cause as well, there we truly reveal him between us. Each time it's new again and again and that's how it is until the end of correction and then too as Kabbalists say we have even greater concealment and again we need to connect the ten and reveal the Creator in it again in order to adhere to him and that's how it is until probably the work is already over and we come to a permanent state and something else opens up for us nonetheless. So the problem is just that we have to constantly hold on to the general spirits in the society such that if we fall from knowledge of it, from the feeling from that tendency which is correct through the group to turn to the Creator, where each of us is for everyone and everyone already together towards the Creator. So that we will be able to connect quickly and see our state arranged, organized correctly I am really enjoying the way you're preparing the lesson, the way you prepare yourself for the lesson and may we have great success.

**Excerpt #25 Reader (04:24 - 10:36) Twice**

2. R. If we work in the right way already then probably for us both ascents and descents are the same correct necessary stages that we need to go through. Because we are not impressed greater from the ascents or the descent, from both we can bring forth advancement and even more from the descent than from the ascent and we don't look at the time of the descent something we want to shorten and want to rise to the ascent and be in all the time rather we want from every single state to do the maximum connection towards the group and maximal contentment to the Creator. We don't measure it according to times but only to the extent we can bestow more to the group and through the ten to the Creator and then we already measure the ascents and descents in accordance to that. Meaning what's more important, what's less important, in every single state we can see only that criteria. Where do I bestow more? Therefore I don't feel that I'm in an ascent, I don't feel that I'm in a descent, I just feel that whether in the current state that I'm in no matter what I'm doing the maximal contentment through the ten to the Creator. Observing it in such a way aims us a more superior point than where we are. Therefore all together, the mechanism of ascents and descents no matter what were connections, less connections, no matter what the main thing is contentment according to what we examine, what intention to what to examine and how to relate to every single state.

3. S. (13:38) How do we find the connection between the drop you're in, when you're disconnected and bringing contentment to the Creator's saying I want to give to the Creator more and more each week, how do we grip this connection?

R. If I'm in a descent or an ascent does that influence me, my intention is to bring maximal contentment to the Creator and to the group. I need to see myself such that the ascent and descent do not influence this tendency in me, in my intention and therefore I am truly in the same force, in the same inclination, in the same desire towards the group and the Creator both. In ascents and descents because the ascents in the descents for me are in the feelings and the intention to bring contentment to the Creator, and to the group.  It's not in my internal feeling but in my intention meaning I feel in ascents and descents in my desire and the intention to bring contentment is in Ohr Chozer, in reflected light so I really need to pay attention to this.  So let's put it this way that if I, again, a mother that is taken care of her baby she is not thinking what state she is in as long as she can maximally do good for the baby.  That's the only thing she's thinking about and it's more important for her what will be convenient for her or not whether she'll feel better or worse.   First is how much she can serve him, that's why we are that way too and it turns out that by this we rise above our individual feeling which is always in our will to receive and we rise to an intention in order to bestow and we live in that intention, then it turns out that we're already connected to the desire to bestow.  That we live in it and that's the essence and to be in ascents and descents is not important to us because we ourselves can already say it's best for us to be in ascents and descents or it's not important at all.  Meaning that the maximum I want is bestowal to rejoice the Creator that's called bring contentment and my states need to be in accordance to that, as much as I can maximally bestow, and these states already examining whether it's good to me, or bad for me, I simply don't feel good or bad in them anymore.  I just feel in them how much I can bestow from them, what benefit from them, that's why the calculation is over.  That's the difference doing the calculation in reason in the will to receive or in a restriction, a screen, reflected light which is called faith above reason

S. It's clear that I rise above my feeling, in my reason, but I want to check if I'm working effectively with my intention, is there a way to check it?

R. When my intention to bring contentment through the ten to the Creator, where I build the ten wants to present it to the Creator so he will enjoy them and I am like the one who organizes this in this case arranging for them to be for the Creator, when I kind of serve Him the tens, we by that, I examine correctly, I am aim towards Him.

S. What does it mean that I present the ten to Him, effectively?

R. That you're in this and continue more and more to connect between the friends and to aim them more correctly towards the Creator until the Creator will be revealed as he will truly be in contentment with them.  The result needs to be that the Creator will be in a state of bestowing to the ten, where does he bestowed to the ten, in them it is revealed as enjoying them, that he's leading them, that he's connecting them, that's the response for the time being there are many matters

S. The friends they somehow, feel, show it to me, tell me about it?

R. You can only talk about this in a general manner in a general way, personal from the heart that's prohibited because we are still not under the screen, the Messiah and we're not in the state where we can help one another, but we can harm one another.

S. But where am I, where can I see such a thing that I see the intention in my friends are satisfied that they are filled, happy?

R. Sometimes .....what you're saying you're taking up the time here so for the time being to give you a good response it's called to confuse you and then you'll be prideful and then leave the path that's why the Creator knows how to respond to you and each time he gives you a response and you feel it more or less, good bad, but it's all coming from the Creator you have to believe in that that all your feelings and all your thoughts he arranges non-stop.

4. S. (20:30) To get the contentment to the Creator the personal descents are they better states to do that?

R. Yes and no, actually later this in our work we don't have so much of a difference between ascents and descents, I receive every single change as work and I prepare myself through this Society to be ready for every single state both in ascent and in descent and truthfully the descent is more beneficial than the ascent, that’s how it is a least for the beginners, also later when you want to kill one another, you can't tolerate one another, Creator arranges all these states from the beginning for the general correction

5. S. (21:45) Do we bring contentment to Creator with our personal effort or do we bring him contentment through actions in the ten?

R. The Creator doesn't receive a personal feeling and a personal intention and a personal state of a person, because each of us is just a part of the Kli, and the Creator is the upper light that operates upon the ten sefirot is he established them in any change that happens between them towards the right connection is what he feels, connection is what he feels, all the rest he doesn't respond to.

6. S. (22:46) How does faith above reason, how can faith above reason be this stick that I can support myself in the state of a great descent?

R. You should try to attribute the states for the state of the ten and then you will see in what way is it worthwhile to respond towards the Creator.

7. S. (23:28) If I didn't sleep enough, I'm nervous aggressive dangerous then I awaken the fall in me and so is the lack of sleep what causes a descent or maybe the descent causes me in a case of corporeality and then I can't sleep what's the reason for this and is this what we're talking about?

R. The reason for the descent in for the fall for not good participation in the ten is spiritual. The way it clothes a person to have problems at work or in his family, he can't sleep, he has problems with his health, that is already all external world physical clothing of this world.  You don't need to be paying attention to that I rather behind that every single thing the Creator exists and he shows the way a person has problems and a person needs to see that this nevertheless comes from the Creator and he arranged for him descents, the form of the descent is not too important, its best to overcome it and attribute himself to the ten. All these states from someone bothering him to sleep, or he himself is sick or God forbid something happened with his family, all those things are arranged according to the disturbances that need to be brought to a person so that he will be able to overcome and incorporate in the society that's how it is.

8. S. (25:31) You said that the most important is to keep the intention whether we're in an ascent or descent, how do you do it in a descent, if the main condition is towards a group, it's already an ascent?

R. We need to constantly check ourselves against the ten if I fall from the ten, it's already a descent, a fall, if I connect even in not such good stage but what I'm already in some kind of belonging to spirituality then to be in the ten or be disconnected from it is the boundary between spirituality and corporeality then more than that depends on the quality of the connection.

9. S. (26:28) We wanted to know how the spies that poked his mind work and how can we overcome them?

R. How they operate, those are our thoughts, our thoughts, our uncorrected thoughts that we need to overcome and then by that we correct them and connect them to sanctity in order to bestow to the light.  Meaning if I rise above my thoughts and want to adhere to cling to the group, to the Creator despite and above all those thoughts, it's considered that I am correcting. A little more and a little bit more, until these tiny thoughts will accumulate to such a state in which I feel that I am disconnecting from corporeality and connecting to spirituality. That's how we need to time after time, this is called a penny and then another penny add up to a great sum, where in that great sum, I begin to feel that I'm either a world, in a descent or in the spiritual world in an ascent

10. S. (28:01) Sometimes it seems that the quickest way to faith above reason is if we appreciate the fact that today I was allowed to be with the friends in the morning lesson, to simply build the feeling of the value of it but you can hold onto that feeling so rarely are we even able to build this feeling because it hides all the disturbances?

R. First of all shutting down all the disturbances is not the goal, it might be that you're doing this because it bothers you and I actually don't look at what bothers that will later come to you but for the time being you are still a beginner, let's say.  When you start keeping these disturbances inside because without the disturbances you can't adhere to the group or the Creator. We need to feel that the disturbances are a necessary part, the most important part for us to reveal a tendency for the Creator, tendency for connection and the group. Because upon what will I feel that I'm yearning for connection, only upon the disturbances, when I go against the wind, against the desire. When something bothers me and I reach and I can't and from that I do actions, put forth my efforts and show how much I do want to be connected to others. Therefore, disturbances are an inseparable part and they remain the force that gets refined. This all comes only from the tendency for connection hence the beautiful desires, the things that bother us in the connection with the Creator moreover we need to also protect those that will later be as the left line, and against it will be the right line the connection with the Creator in the middle line, meaning without disturbances it's impossible. That's why I've created the evil inclination because without the evil inclination we wouldn’t feel how we yearn for him, to come closer to Him, do something for him, how can I? When I want to give to the society, to grab the Creator and not let go. So how do I do that if not through disturbances we need to respect them just to know how to relate to them in a correct and creative way. Because all of creation is made of two forces and only the right form and the right usage of both of them, will bring us to the attainment of the goal. Therefore even if I yearn for the Creator and for friends and I want more, I need to know that this yearning needs to be above, not in contradiction, but rather above all my disturbances whether disturbances need to be there to help me to move forward. And if I subjugate myself towards the disturbances, I'm not yet worthy of spirituality. Faith can only be above reason. If there's no reason, there will be no faith.

11. S. (32:16) In corporeality I can feel a descent and in spirituality an ascent, what does that mean?

R. A descent in spiritual work, a true one, is considered that I don't know how to use the disturbances correctly, if I know how to use them correctly where I overcome them and through and together with the disturbances I go to a greater connection, it's called an ascent. Where I can't use and I'm not capable of using the disturbances in order to ascend, it's called where we were given the work and we cannot carry it out, that's called a descent, you fall. You were given the work and you can overcome, you can arrange yourself such that you will be connected to the group and to the Creator that's called an ascent.

12. S. (33:36) You said before that we have to speak to each other directly to the heart, rather we shouldn't speak directly to each other's heart because we don't have a screen, yet we can harm each other, can you tell us how we should speak to one another?

R. We need to only talk about the positive things in the group only about our yearning for the Creator, yearning for the group, for the friends, yearning of the friends, what Rabash says to do. This is not just for beginners that you need to read the articles of society, no this is all throughout the path because each time we start anew and anew in the group, as new and it's as if I didn't do anything yesterday because the Reshimot, memories are being renewed each time. New ones are coming and I need to do this work again and again, but when I do this work with a new Reshimot, memories, then I raise myself to a higher state.

13. S. (35:01) Is it correct to think that you can't come out of the descent without faith above reason?

R. Right, you can't come out of the descent unless it is through faith above reason, we join to the force of Bina which rises us to the force of Malchut.

14. S. (35:31) Sometimes the Creator brings us to a state as if the ground beneath you disappears?

R. Of course, very nice.

S. What's the purpose of the state?

R. That's called that he's hanging the land on a breaking, what do you need to do, you need to pray to the Creator through the friends. That's an answer to every single state we have.

15. S. (36:13) With our moving forward entertainment the contrast between the ascents and descents grows as well, if that contrast disappears does the taste of the world disappear as well?

R. Maybe yes, maybe not, but we'll see.

**\*Excerpt #26 Reader (36:45 - 38:44) twice**

16. R. It turns out that through faith through the force of bestowal we are attaining now, by this we open even a greater will to receive that we didn't see beforehand and this is how we work with two forces one helps the other to the extent which the forces of bestowal is greater, then the forces of reception is revealed more.  The more reception is revealed we need to rise above it and then again we discover a greater force of reception like this left right, left right, we advance that is we advance both in left and right like this and one advances the other. That's how we go and that's why you shouldn't disregard left and of course not the right but give the same degree of importance to the left and the right and in truth the left more. Because the Creator on purpose created the will to receive in order to bring us in to dependence, existence and only an ability to adhere, to just to him that's why it's called the evil inclination it's called help against, in help against the Creator but it helps us reach adhesion.

**Reader Excerpt 26 reads again (40:27 - 42:23)**

17. S. How do we aim correctly in the work through the changing states?

R. Constantly through the group to the Creator, that's it if you want to decide on the goal you need those two points, my will to receive that will be aimed through the group into the Creator. The goal is the Creator, yes, and where I look is through the group and I look with my “I”, those three points need to be together, I'm lined up as one, the group and the Creator and then I'm certain that it works, correct.

18. S. (43:25) If I feel reconstruct the faith together with the work in the ten?

R. I want to constantly nullify before the friends like Rabash writes, to be a zero towards them, and the more I annul before them, I invite the reforming light and it brings me this feeling, the force of bestowal is greater than the force of reception.  Because this way I make an effort towards the group and then the Creator brings me in accordance with that also the reforming light, as the force of bestowal is greater than the force of reception. Reception is awakened by the Creator and the bestowal is awakened by the Creator. If I awaken the force of bestowal by the connection in the group I relate to the others into the friends and then I obligate the Creator to influence in that way and it turns out that my efforts towards the friends come out here, which is an effort that is not quite in the desire or the understanding but I'm trying to do this.  When I do it, I invite from the Creator, which is called “my sons have triumphed over me”, where I built the will to receive and I obligate them to give me the will to bestow and from that I receive the will to bestow from the Creator and that is already a spiritual feeling that I am in. Well that's as much as I can express it with words but that's how it works okay?

18A. S. (45:44) To what extent is it important in activities that are visible as opposed to things we do inside?

R. Both are important and Rabash writes about that as well. We need to also show everyone how our actions that are apparent to the eye, how we care for the friends, how we care for the society. We yearn for the time being, this is what we need to do, later we will be bigger and seemingly disregard this, because we don't want to come to the Creator as they're disregarding the friends is under the condition our heart will be burning both towards the friends and towards the Creator at which point we will act differently, why? To give room for a workplace for the friends to be able to join overcoming, what they see with their eyes, as we disregard things and they will say they have eyes and don't see. Our eyes don't see that the friends are yearning for a connection and for the Creator only we don't see this in corporeality. meaning there will be opposite work here but that's not for us now, but that's after we come to spirituality and the degree of Bina so when we start raising Malchut to Bina we will have that work that's still before us that work is still to be.

19. S. (47:32) When we feel a disturbance and you say we have to nullify to the group and to draw the light, the question is are we running away from the disturbance, it happens a person doesn't want a disturbance, he wants the friend, so what to do?

R. You can run away from every direction but if you don't work through the disturbance you're not working, you're just having a good time.

20. S. (48:10) Going through the states how much time should a person be arguing with convincing the ego or once to recognize the states should we just do the Kabbalists words, direction?

R. I don't know what you mean by follow the advice of the Kabbalist, will go with faith above reason and disturbances, you work on this to design the situation fashion it not only with words you have to establish it and then when you're done, you're done.  It's like in corporeal work if you have something you need to do you finish it. When you finish it you can't say you just don't need it anymore. where's the end of it, where's the results of your work? If with a product of this work you have to go and do the next stage.

21. S. (49:24) From the excerpt we ran away to corporeality instead of asking, did he have a choice?

R. We have to be careful not to run to any corporeal work without an intention, because it is precisely the intention over every corporeal action we do, this is what creates the spiritual results, it builds the spiritual result.  Therefore, let's say I make a meal for the friends I set up the table or I prepare them for some conference, virtual conference or something. I have to constantly, immediately, constantly think why am I doing this, what am I doing? What do I want to give to each and everyone together? The important you have you have to constantly chew on the intention more and more, and also in your heart you need to feel that you are in this and external actions, we will see that they gradually disappear.  The Creator brings the corporeal world to a state where it is disappearing, it is entering spirituality more and more in our physical exam as children among us, in the connection between us, everything is gradually we don't feel it yet but it is gradually dissolving. Like in technology previously there were huge machines and today I remember my first computer was a box with several other boxes on the floor, the screen was this big bulky thing, there was this tube inside regular tube and it illuminated and you would look into it all the time the lamp through the screen your eyes would hurt.  Look what is happening today, what about the phones, I remember phones we still had to turn the dial so they would have electricity and then you would call. So it's all becoming more subtle, more invisible kind of, we are not in material, even in corporeality we are still in spirituality, it's corporeality that is gradually descending so what we feel, we feel less and less the matter, the substance and therefore in this way, in our work too it goes the same way in the connections between us.

22. S. (53:02) The faith that precedes it is considered a descent when we connect to the ten and attain the quality of bestowal. What does it mean this state becomes the preceding faith and become a descent?

R. That what we attained in the previous state in love and bestowal and devotion between us now it is becoming a descent. You can say no but at that time I had a connection with love and connection between us and why it simply became a feeling of descent and remoteness and rejection, it's not the same thing. We still don't see how these states of connection and disconnection, ascent and descent are relative. Meaning that the love I had yesterday has become rejection, remoteness today. I can’t explain that it is two sides of the same coin.  We will get back to it later when we switch to work in lines.

23.R. (54:58) This excerpt is more powerful and more effective, more powerful, try to get into it.

**\*Excerpt #27 Reader (55:09 - 57:44)\* Twice**

24. R. In other words If I feel no flavor in the work, it is the condition that the Creator does, that the situation that the Creator creates or so that above it I were work in bestowal and connection because if I feel good then I understand, that I'm connected, that I feel and I will not be able to yearn out of it for bestowal. I can yearn for bestowal truly only when I feel bad. Both in my mind and in my heart. He can begin to work in faith above reason because the blow awakens him waking him up and directs him.

**Reader continues (58:27 - 58:38)**

24A. R. We can begin to work in faith above reason because the blow awakens him and directs him.

**Reader continues (58:51 - 1:00:20)**

25. S. You said earlier that spirituality and corporeality is a big descent can you explain that better? Does this mean that this is the world of delusion?

R. I don't want to get into it if it's an illusion or not spiritually or corporeality. I don't want to get into it. We still don't have enough knowledge and feel no let's drop it.

26. S. (1:01:14) The blow always works medicine. What is that in that case, Beito and Achishena, in due time and in haste?

R. And it's time and hastening are two forces that are given to us from the Creator from the Creator comes the force of in its time, meaning it's according to the plan of the Creator that this is how he decided in advance that corporeality will rise to spirituality even without people's participation and besides that there's the path of hastening it which is with the participation of people and then we shorten the path shorten the way. So we want to shorten it and this is what we're trying to do if we quit the work and the Creator doesn't touch us doesn't awaken us to do our own work then its own time according to what he does.  But if there is a result where we want to connect our part and we ourselves look for how to complete the connection of the broken Kli of Adam HaRishon that will be called hastening it in other words are connection in the group is to create the connection in the group then the one group into one group this is the work this depends on us and then we shorten the time.

26A. S. (1:03:11) Could you clarify what does ill mean in this state?

R. He says if you're sick it's that he has hardening of the heart or burdening of the heart called sickness.  The Creator sends this sickness and the Creator heals him from this will to receive, from this illness and therefore in the will to receive himself reveals that he wants to heal the person.  Just like we have some illnesses revealed it's not like now I got sick, I was sick before except now it manifested the illness and that causes me to cure it allows me to cure it.

27. S. (1:04:51) Usually in our life when you're a father you have children and there are children that you punish, they don't understand, these good children, bad children and they say that the Creator sends us descents and to overcome, so I'm asking myself does the Creator like bad children, does He want to bring them closer more than good children?

R. Yes the Creator loves bad kids who want to be good kids. Yes it is called those who repent the Creator wants people who want to come closer to Him, who feel far from the Creator because their ego controls them and they want to correct the ego and by that come closer to the Creator.  Those are the people He loves, the Creator loves the wicked, the wicked are those who feel they are wicked themselves.

S. And in life it takes a long time to realize that the parents want it good for their children, when will we make it so we will be big?

R. Talk about it in the group, talk about it among yourselves and then you'll see how everything is closer to the right spots to prayer and to the purpose.

28. S. (1:06:36) The Creator is hit by the blows so why do we still blow? Why do we invent a new word, wouldn’t it change is the perception of reality?

R. That's because that's how we feel it in our will to receive that's still not corrected and that's specific desire where it feels the blow, feel it as a blow.  That's why it says by the Creator revealing the will to receive that's uncorrected, we feel it as a blow, that's why it says where the Creator strikes, by that He heals because He's revealing the illness to you and giving you a chance to heal it.

29. S. (1:07:40) How can we understand adding exertion in the tens where there are friends that are going through ascents and descents and its influencing other friends?

R. It will be like that all the time until the end of correction all the time will be in ascents and descents all the time, this is what gives us the ability to compliment everyone into the right thing. Meaning you cook a soup for example, you use pepper and salts there and all kinds of other things and all kinds of spices and maybe French spices. I don't know them, there are things there that are seemingly opposite, but it's all because this is how we have to all be included in the ten, people who are opposite and becomes a whole Kli. In the ten you have ten Sefirot Keter and Malchut, let's not take into account, but the other eight we do, even the six Sephirot of ZA, and you have all kinds of differences between them Hesed, Gevurah, Tiferet, Netzach, Hod, Yesod. HGT NHY, they are so different from one another that you can't even imagine.  But when they unite together to connect to Keter it yields wholeness. This is why in the group we don't look at everyone as being different but as whether we have a goal, whether each of us understands that he has to be connected to the others in order to all of us reach Keter, reach the revelation of the Creator and it doesn't matter how different we are, we can't cancel the differences between us.

30. S. (1:10:25) Can the Creator give a person disturbances that he cannot overcome, such that they repeat themselves all the time?

R. There are no disturbances we cannot overcome; none are given this way; it's not given to us this way, it's called we increase the sanctity and not decreased and it all depends on the group.

31. S. (1:11:04) It turns out that the Creator doesn't leave us absolutely, He leaves us a memory of the connection through the group, why does He do this?

R. The Creator is present in every action and every situation we go through, everything comes from and we shouldn't ask about things that seemingly don't come from him, everything comes only from Him.

S. So turns out how the Creator plays with us?

R. Of course the Creator playing with the whale, the will to receive that you created He created.

32. S. (1:12:03)

R. Hastening it is when we promote ourselves through prior preparation of prayer and connection.

32A. S. (1:12:38) The degree of a righteous needs to be above reason or can it be within reason?

R. Only above reason.

35. S. (1:12:56) A blow is also considered when it's a blow when it's a desire to disconnect?

R. Yes, all the desires that go against adhesion and connection are the blows.

36. S. (1:13:30) We learned that we have to paths to turn to the Creator with, one is when we receive blows and the other is I awaken the dawn where things are good for me even in the ascents, where is their work that is more qualitative or beneficial for Achisehna?

R. Connection, only connection.

S. ...

R. Connection with the group and the Creator, where we unite into a circle together and pull Him to the center of the circle, we should really picture it this way.

S. So the prayer is from the ten and connection all the time, but the states of ascents and descents does this change something?

R. No, it doesn't make a difference, we have to be in this all the time and the essence or defense should come to us all the time in addition to this.

S. It's more qualitative, when we receive blows it reminds me of like a woman who marries a rich person who went with him for his money, it's like we're going to the Creator because of the blows. How does it happen when we're in ascents turning to the Creator?

R. If you unite among you, your plea to the Creator is already correct. Try to do the right connection between you and you'll see that turning to the Creator stems from the right connection between you and then the plea is correct as well. The most important thing is the vessel that you build between you as Rabash writes and then your plea by itself is correct we can't do anything directly to the Creator we don't feel Him we don't understand. What is the Creator, Come and see, it is the sum total of our inclinations, of our connections between us, this is what yields for us the form of the Creator, we built Him. Through our forces that are connected in the right circle in the results will be the Creator. When we cancel each of our egos, we don't cancel them, we want to join them all together, to connect them and the power of the connection that we receive from above in the power of the ego that we receive from below, all of these forces we want to connect them together into one point which is called as one man with one heart and by that we build the form in the image of the Creator, the place for the revelation of the Creator between us. This sum total of our efforts yields for us this concept called the Creator, we do it, it doesn't exist before that. Only through our efforts do we fashion it between us.

37. S. (1:17:06) What is the role of the ten in accordance to what is written that the Creator makes a decree and the righteous cancels it?

R. The Creator adds the will to receive to seemingly fail us and we cancel it, we turn the will to receive with the intention to bestow into a degree of ascent. It is as if he wants to bring us down to a degree, to a lower degree and it gives us the will to receive and we turn it into the aim to bestow rising to a higher degree. This is how we work until we begin to discover that it is precisely in this way that would become partners. The will to receive, the Creator reveals it, He does it by Himself there are degrees where we asked Him to reveal our even bigger will to receive and then I awaken the dawn and then we ask the Creator to give us the strength to scrutinize, to connect and the work in the connection between us to reveal the degree on an even higher level.

38. S. (1:18:50) We had centers, we used to come to Petah Tikva, and we just had action, all of a sudden the Creator came and threw us into our homes and we feel that it's bad for us, that we're not connecting, that we're not feeling each other.

R. You have to accept everything that the Creator does and act out of that situation, try to work this way, what can you do. I hope that there will still come a time when we sit together in our dining hall downstairs all of us together and have a big convention, a big congress where we will fill up both places, that it will be so, I hope that soon it will happen. Soon meaning in a year, year-and-a-half, two years until we begin to understand that we have a new world, a new state, new people, new groups. A connection that will be inside of each group established correctly in amongst all the groups a connection will also begin when we feel ourselves, we will feel the network of connection between us. As Baal HaSulam writes that if a physician comes and reconnects a part of the body with the part of the mind then they will understand each other and will be able to work. Let's say that the leg feels what the brain wants from it and the brain feels how the leg moves and can monitor. If we are that connected even just a little bit, this is already a highly advanced state of the broken Kli and let us hope we are on our way to it.

39. S. (1:21:38) You said to draw Him to the center of the group if there is something else other than to establish in the ten the thought that all of the actions come from Him?

R. There is nothing but actions that we are talking about, that's it.

40. S. (1:22:03) There is a constant feeling of concern for the friends in the ten which awakens me to care for them also, is this the right work?

R. Yes, it is the right work.

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